1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

726 [787] length of the sierra, went shouting the whole distance without taking a breath.[20] Other dreamers too assumed this part, like the man who dreamed of his dog as a champion.[21] The verbal interchange at the time the Yuma and Mohave descended on the Maricopa in 1857 is characteristic.

> The Yuma boasted they had been to the Cocopa three days before and killed everyone there.[22] They said they had come to stay a few weeks and marry [to trifle with?] some girls. The Halchidhoma champion replied, "When a girl wants to marry, she goes somewhere to stay a few weeks. So I think you came because we are handsome men. We will keep you three or four weeks, and if we do not like you, we will turn you away." Each side was implying that their opponents were women. When the Maricopa champion marched up and down, he said he had always been successful in battle; he would annihilate the whole Yuma tribe even though he die in the attempt. He was actually killed in the fight.

While the line that was drawn may have been a mark beyond which the enemy were dared to come, it was thought of as a mountain magically raised to give protection. The same device [526] was used to impede runners in intertribal races (p. 335). When the Halchidhoma and Maricopa were surrounded by the Yuma in the latter's territory, they drew a circle around themselves.

How far the combat was a formal game is evidenced by their attitude toward the surviving enemy. When a single foe remained ("a very fierce fighter") they did not think it fair for all to attack together. They surrounded him; then one would go forward alone. When the enemy shot, the attacker parried the arrow with his shield, or, watching carefully, jumped aside. As this man marched deliberately forward, he began to count slowly, meaning that he would kill the enemy before he had counted four. "He always killed the enemy before he reached the fourth count."

726 787 A man who attacked a single foeman like this was one who had dreamed of it. He dreamed that as he approached some fierce animals (bears or mountain lions), they suddenly became quiet, so that he could reach them. So it would be with the enemy. If, on the contrary, he had dreamed the animals chased him, he would fail in this single combat. As usual, the Maricopa thought

[20] See p. 247. [21] P. 396.

[22] Cf. Kroeber, *Handbook*, pp. 745, 751.

"What is the matter with you? Were you asleep? Why did you not catch that one, an enemy, so I could club him to death?" The mountains also told if the enemy was on the way and how soon he would arrive. The interlocutor must know how to ask the mountain spirits: if he asked them wrong, the mountain would say, "Well, I do not know about the enemy, but I know that today an important person died," meaning only a lizard or a bug. 726 787

Forecasting who would win an inter-tribal race was a similar performance. Kutox described it as he once saw it while camping on the way to race with the Pima. When the shaman sang, he told them he had been instructed by his nakĭ'tc (grandparent's brother or step-father), a spirit called cĭl,aitcuwa'n.[36] They made only one dirt pile, in which someone secreted potsherds to test him. The shaman sang and rubbed his body, changing the dirt pile into foamy water, which he sucked in without stopping for breath. Again rubbing himself, he took the sherds off his body and flung them away. He fell "dead": everyone had to be quiet. When he recovered he told who would win. If the Maricopa were to win, he told how he had been handed many gifts by the spirit (symbolic of their winnings); otherwise the spirit said, "I was going to give you a certain thing, but now I cannot. I will do so later." 526 787 [648]

A shaman who had dreamed of Buzzard and Coyote could use his clairvoyant power to discover a thief, as well as the location of the enemy. He never mentioned the name of the thief, names being taboo, but described his clothing or habits. 787 [551]

Two instances were cited. An old woman got a shaman to discover a thief. He sat on the spot where she had last had the money, smoked four cigarettes, and told what she had done. On another occasion, a man left a bead necklace on the bank when he went swimming. It was gone when he returned: there were no footprints. He brought a shaman who made him stand where he had laid it. The shaman went along until he came to a tree, where he said there was a nest. "Sure enough, a crow had taken it there."

PRAYERS, OMENS, AND BELIEFS

Prayers (matyaxata'l) were not addressed to any spirit in particular, Mrs. Redbird thought. The air was full of spirits who 782 776

[36] Meaning unknown to informants, but seems to be based on cĭl,aai,' "sand."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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222 co" (hatâluwĕ'nĭtcâu'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems.

276 They were dried, broken up, and stored in little pots, covered with a sherd that just fitted. Tobacco was usually carried about in a little deerskin sack or, since [237] cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were con- [171] sidered the most important contests and were bet on heavily. Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and [524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice [562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All [525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huĭnya'vâ) they made use of a ball, not a stick. This, called sâ'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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the red gum of a medicinal plant and that which exudes at the base of arrowweeds, melting it in a potsherd. Two runners would stand, and at a signal, would each kick off their balls, racing with them to a selected point and back. It was thrown with the foot; the toes shoveled under it in the manner of the Pueblo kicking-stick, not kicked along the ground. 526 [171]

Kicking race contests with the Pima were frequent: several of them were noted in the annals (p. 141). Each tribe selected its best runner and bet heavily on him. Each was assisted by a good runner who was sent ahead, armed with a stick, before they started. The ball might be kicked off into the bushes, when the helper, who ran ahead of the racer, could strike it back into the path. These helpers would run only halfway to the distant point, rarely the whole distance. The losing tribe would always be the challenger to the next race, which was held at the victors' village. 526 648

Magic was freely used to thwart the opposing racer: as they said, this was the time people found out who were shamans. 526 648 756 789

The Pima shamans would do things to our racer. For instance, one of them would secretly sprinkle a reed full of water on the Maricopa racer before the race started "in order to drown him" so that he could not run. Or they would run ahead of him and draw a line across his path, so that he would imagine it a deep canyon which he could not cross. One of our men would clear it away by pulling a string across the line as though making a bridge. Both sides did this sort of thing to the other.

Recently a Maricopa shaman, Buffalo Bill, drew a line before the runners: "he dragged that mountain [Sierra Estrella] across there." The Maricopa racer got by, but when the Pima came up, he stood stock still: he did not know what to do. The Pima took him around the "mountain," i.e., the line, so he could race on.

A Maricopa racer told what happened to him. He was ahead of the Pima racer. Every time the latter came abreast of him, the Pima racer breathed hard. Then the Maricopa felt out of breath, as though his chest would burst, although he had not run far. A Pima bystander laid a switch lightly against the small of this Maricopa's back. He felt it as a big log: he could hardly move. Then the Pima on horses rode with their runner, while the Maricopa runner, trailing behind, just walked along. When the others saw this, a Maricopa shaman spurred up and switched him twice with a rope, whereon he found he could burst into top-speed. The Pima were so sure that they were winning that they started to take the Maricopa stakes, when the Maricopa runner dashed up and won the race.

Relay races were held, on which they bet. These were called ma'takovâk,i'wŭm. Runners of each side were posted at two points between which they ran. Maricopa runners did not wear 526 648 [525]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

526 [618] the curious hair ornaments Russell described for the Pima.[20] (Kutox, who had seen many Pima races, said he had never seen these among the Pima.)

[525] The hoop and pole game (hutu'ʀŭm) was played by active men all through the year. They bet on the results. The gaming ground was always at the center of a village or as near it as possible. It was not oriented to the compass points. The hoop (kapâtcω'ʀĭs) was six inches in diameter, made of a bundle of straw bound with rolled cords of inner willow bark until it was the thickness of a finger. (It was not netted.) The two poles (hutu'ʀĭc) were six feet long, an inch and a quarter thick; one distinguished by two notches encircling the butt. The hoop was rolled along the course, the two players ran after it, and simultaneously cast their poles to slide along the ground so that the hoop would fall resting on one of them. The owner of this pole got a point and rolled the hoop at the next trial. They always returned to the initial point for each cast. In rolling the hoop, it was held vertically, the fingers grasping the lower margin with the back of the hand down, the hoop resting above the wrist. It was then thrown forward and down. To count, the hoop might rest on any part of the pole but the inner edge of one side of the hoop must clear the farther edge of the pole, as among the Havasupai. Should the pole pass entirely or partially through the hoop, it did not score. But if the hoop remained with one side resting on the butt of the pole, it counted two points. The number of points to win was agreed on before the game began: four or three.

A ball game, a modified form of shinny, was played by boys and men at any time of year. Two sides were chosen, as many as ten to a side, who took their places in front of the goal lines they were to defend. These lines were at the eastern and western ends of the field, about fifty yards apart. They played with straight sticks, thirty inches long by one and a half diameter, and a ball carved from a cottonwood limb, two and a half inches in diameter. The game was called sâ'a'ntcuta'cĭg, "breaking a ball in two"; the ball, sâ'a'n; a stick, tâkuʀo'. Those on one side threw

[20] Russell, *Pima Indians*, p. 163.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

the ball or kicked it through the air to their opponents who attempted to hit it back over the opposite goal line. It scored for them if they succeeded, or against them if they missed striking the ball entirely. If they missed, they in turn threw or kicked the ball to the first side. If both sides missed, the ball was half buried at the middle of the field, where two opposing players struck for it as in shinny. Their fellows kept their places at the goal lines when attempting to drive it back, not running after it as in the usual form of shinny. This was a sport, not a betting game, and no definite number of points was set. The usual form of men's shinny was absent. [526]

Double ball shinny (toxcoa'lgĭk) was as usual solely a feminine game. It was played throughout the year, betting strings of beads on the outcome. The "double ball" (xata'p) was in this case a strip of leather or willow bark nine inches long with a heavy knot at each end. The stick (xacta.a'lg) was straight, four feet or more in length, with the lower end somewhat pointed. The goal lines were about two hundred yards apart. Paired opponents stood all over the field. Two at the center twisted their sticks into the leather to get a grip on it. Should they fail to get it from each other, it was thrown between them so they could strike at it in the air. The object was to throw it over the opponents' goal. Any number of women played, but the sides were of equal numerical strength. [525]

A dart game was played by boys. A stick was prepared of a cottonwood limb, ten inches long, one in diameter, with the end split into quarters and allowed to dry so that these four segments would remain apart (Fig. 14, *a*).[21] The nine or ten boys who played were each provided with an arrowweed dart, the length of an arrow, with a corncob stuck on its point and the butt end feathered to the very tip (unlike an arrow). The split stick was thrown as far as possible. The darts were then slung after it. The owner of the dart that fell nearest the split stick held its split end up as high as he could. All the other boys then pushed the corncobs up the shafts and threw the darts high in the air. The boy with the split stick caught as many as he could in the split

[21] Peabody Museum, Yale University, 19075.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

526 end. Those whose darts were caught retired from the game. The others threw their darts again for him to catch. Again those caught retired. Those who survived this time, then threw the split stick out and the game began again. That boy who caught all (?) their darts was chosen leader for all their games. The

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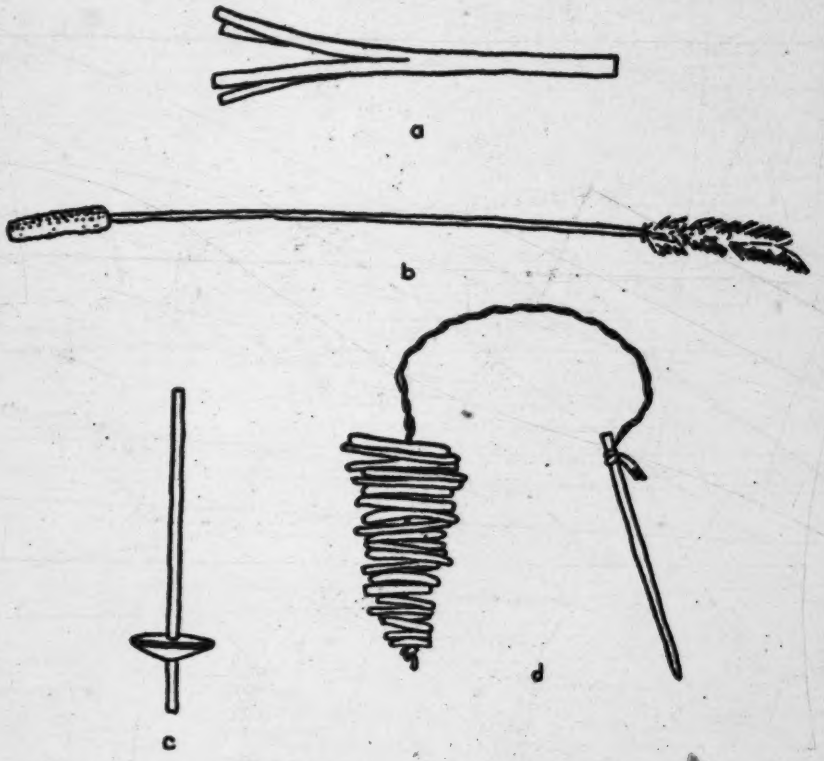

FIG. 14.—Games (*a*, *b*, boy's dart game; *c*, top; *d*, ring and pin game)

game, the dart, and this leader were all called by the same name, tŭmxo'ʀgĭc. The split stick was tcahwa'tc, onomatopoetic for its whirring sound as it was thrown.

524 857 866 Young boys indulged in mimic warfare, slinging mud at each other (called duxwĕcu'm, "whirling"). Two long lines of boys were opposed, each boy provided with a big lump of mud under his arm and a stick a foot long. A bit of mud was pinched off and

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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thrust on the end of the stick so that it could be slung at the opponents. They began at a signal. They must not cry nor run away when hit, but must keep the line intact. They dodged, twisting aside. This was their first training; then when going to war, if shot, they would be able to stand it and hold the line. It trained their arms and taught them to throw straight. The lines moved toward each other until one side broke and ran. This contest was frequent, but was considered very rough. It was played only early in the morning and in the evening. 524 857 866

Boys also used slings for sport. The sling (daθla'p) was not a weapon. It was made of an elliptical piece of leather to each end of which a cord was tied. 526 857

They juggled (mai'âmtciacu'm, "to swing upward") with little wild gourds, stones, or clay balls. They used two, three, or four. This was played at by anyone. Poles were balanced on end on the hand as a sport. (This was nameless.) 524 857

Tops were twirled between the palms by both boys and girls. These, as the name implies (ᵃma'tâpaiyi'ʀᵃ, "flying clay") were made of a disk of baked clay, an inch to one and a half in diameter, mounted on a slender stick, six inches long (Fig. 14, *c*). The lower end of the stick being flat, the top travelled in a circle. The boys would use this as a test of good running; each trying to follow his erratic top.

Boys amused themselves by tapping arrows on their bow strings to see who could make the loudest sound. The bow was held vertically, string up, with one end resting between the teeth. This was the only form of musical bow known to the Maricopa. [534]

The bull-roarer (xiuxiu: onomatopoetic) was also merely a plaything. This was a ten-inch length of split and scraped arrow-weed, with a cord fastened in notches near one end.

The hidden ball game (tatu'θulĭk, "hiding") was a pastime, not a gambling game. Two opponents, facing each other, had each a ridge of dirt transversely before him. One ran a small stone repeatedly through his pile, singing kwâtâθu'n, kwâtâθu'n, until he left it hidden there. (The dirt was not divided into 524

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NV29

These people possess horses and cattle, though but P RY 231
very few mules. I found it impossible to procure a single mule from them during my stay. They breed none, and what they obtain are such as have been lost P RY 241
or abandoned by passing emigrants. They plough but little, finding their hoes quite sufficient for turning up the light soil. When ploughing is resorted to, oxen P RY 492
alone are used. They possess a few carts and wagons, obtained from emigrants, which they use with oxen for agricultural purposes. We saw all kinds of saddles among them, from the best dragoon and Mexican saddles to the simple tree or frame. They find them on the road, where they have been thrown away by parties who have lost their animals. Those who ride bareback use a broad girth, which is passed quite loosely around the body of the horse. Into this one foot is inserted. There seemed to be numbers of horses among them, which with the cattle are left to graze near the villages during the day, and at night are brought into the corrals, or yards, for safety.

The only weapon used by these tribes is the bow P RY 411
and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them. The constant use of this weapon has rendered them excellent marksmen. Even the boys are very expert in the use of it. I have seen boys of ten or P RY
twelve years of age, strike a cent three times out of five at a distance of fifteen yards. It is quite common [223]
for them to shoot doves with their arrows, and to bring in half a dozen of these birds after a ramble among the P RY 526
cotton-woods. It is a favorite amusement with both men and boys to try their skill at hitting the petahaya, which presents a fine object on the plain. Numbers

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

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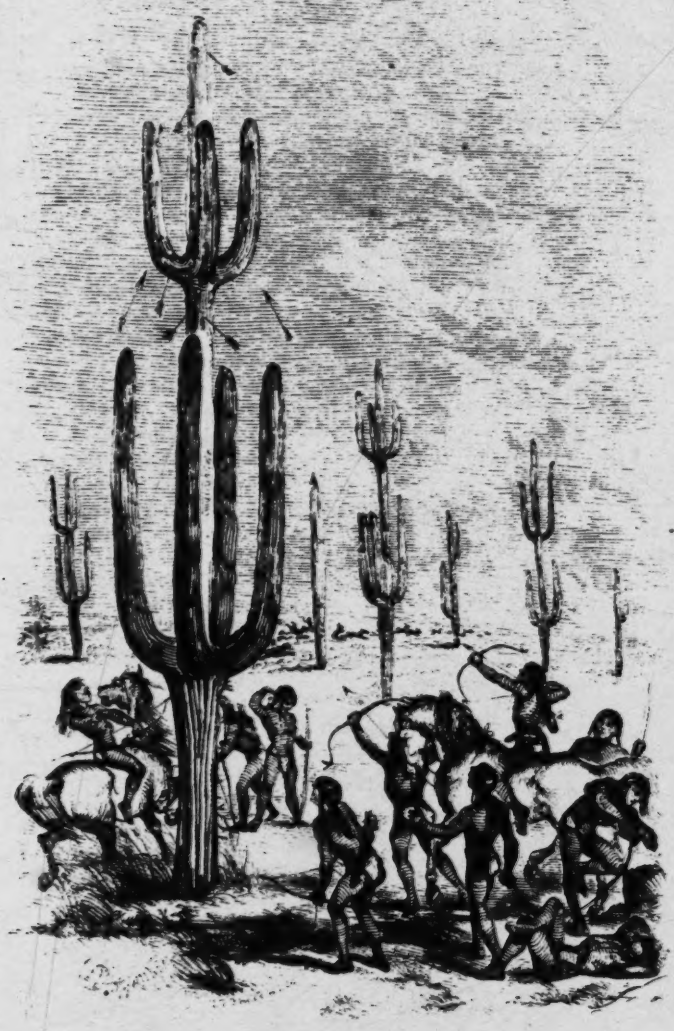

INDIAN AMUSEMENTS. SHOOTING AT THE PETAHAYA.

[facing p. 238]

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

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RY
52

often collect for this purpose; and in crossing the great plateau, where these plants abound, it is common to see them pierced with arrows.

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291
342
343

Pimo man and woman.